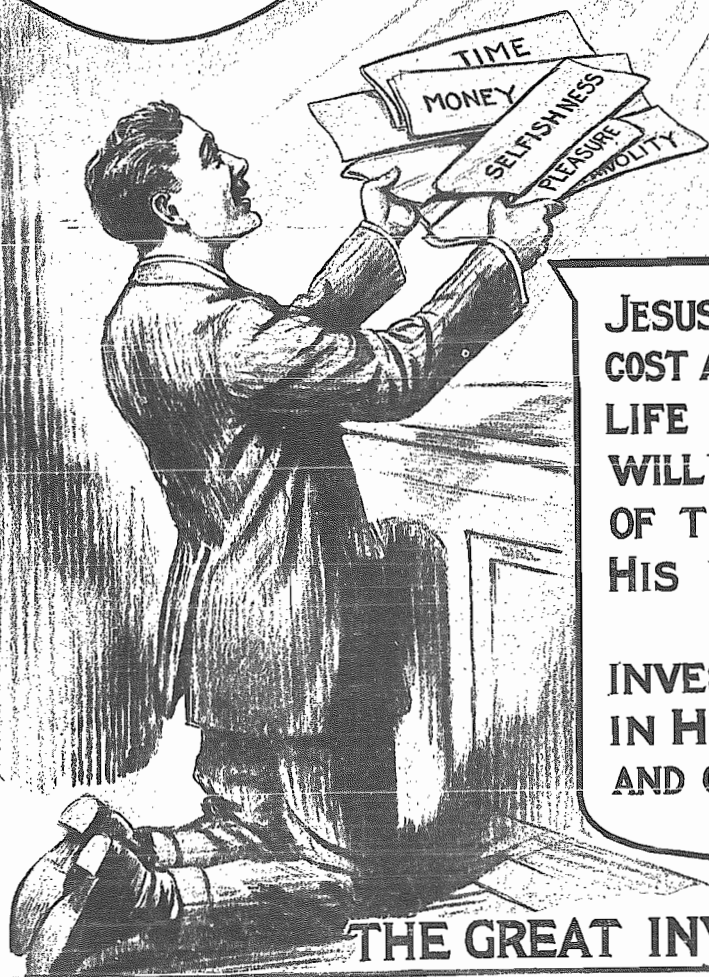


# The WAR CRY

OFFICIAL GAZETTE OF THE SALVATION ARMY IN CANADA E. NEWFOUNDLAND  
AND BERMUDA.

WILLIAM BOOTH, FOUNDER. BRAMWELL BOOTH GENERAL  
INTERNATIONAL HDQRS 101 QUEEN VICTORIA ST. LONDON E.C.  
TERRITORIAL HDQRS JAMES & ALBERT STS TORONTO

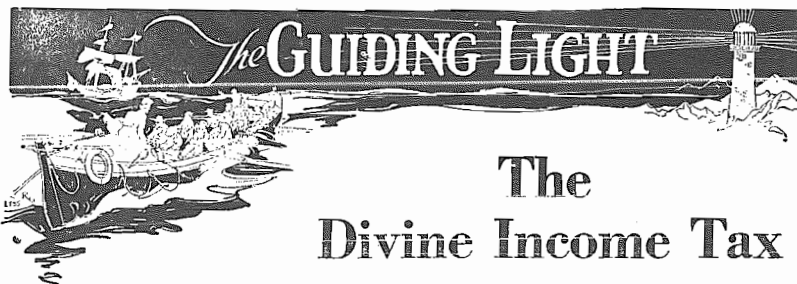
SELF-DENIAL  
MEANS GIVING UP  
SOME THING FOR  
SOMETHING OF  
INFINITELY GREATER  
VALUE



JESUS COUNTED THE  
COST AND GAVE HIS  
LIFE FOR YOU.  
WILL YOU BE ONE  
OF THE FRUITS OF  
HIS INVESTMENT?

—  
INVEST YOUR LIFE  
IN HIS SERVICE  
AND GIVE HIM ALL.

THE GREAT INVESTMENT



## The Divine Income Tax

### GOD'S METHOD OF FINANCING KINGDOM ENTERPRISES—WILL YOU SHARE IN THE JOY?

FROM the beginning man seems to have understood that a regular payment out of his increase, or income, was due Jehovah for the furthering of His Kingdom.

Abel's firstlings were acceptable; it may have been the full tithe. Cain's offering was not acceptable; it may have been short of the tithe. In Abraham's time the payment of the tithe was well established among Jehovah's followers; Moses gave the details in his written code of laws.

Israel paid the tithe, when following God, and were successful; and neglected it, when following idols, and were unsuccessful. They always met disaster when they persistently refused to pay the tithe. Malachi, the last of the prophets, wrote scathingly on the subject, and then recorded wonderful promises if Israel would but be honest with God.

Our Saviour emphasized the principle of stewardship—all we have is God's since we are God's—and reaffirmed authoritatively the requirement of the tithe. The deduction must inevitably be that the payment of the tithe is incumbent on the honest Christian.

What is tithing?

Setting apart one tenth of the income regularly and systematically, and using it for the work of the Lord—Kingdom work.

Who should pay it?

Everyone—poor or rich. It is the Divine Income Tax.

How should it be administered?

As a trust fund—honestly, conscientiously, God guiding.

Should it all go to the local Christian denomination?

Not necessarily. A loyal Christian will do his part in supporting his own denomination; but the calls to help with the work of the Kingdom generally must all be considered and conscientiously met.

Must the disposal of the tithe be explained?

No. The trustee of the fund is responsible only to the owner—the steward and God.

How can the very poor tithe?

By simple obedience and trust. Tithers by the hundred thousands bear witness to the absolute truth of the promises.

Isn't it too much for the rich to pay one tenth?

No. To man it seems not enough, but the tax is a level one for all alike; and there is no limit to free-will offerings.

### WHEN TO STOP

"Go, break to the hungry Sweet Charity's bread, For giving is living," the angel said.

"But must I be giving again and again?"

"Oh, no," said the angel, piercing me through, "Just give till the Saviour stops giving to you!"

### "INASMUCH"

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."—Matthew xxv., 40.

**P**LODDING along through the forest one Christmas Eve, a working man—so says a German legend—was startled by hearing a faint cry. Although wearied and tired with his day's toil, that cry was heeded, and he searched till he found a little child, cold and hungry.

He lifted the child and carried him home, where he was warmed and fed. The man's children shared their food with the little stranger, and while eating the meal a change came over the child's appearance.

It was the Christ-child who was sitting with them. He came as a lost waif in disguise. Only a legend, but we learn that in many ways Christ comes to us for our help and pity, even in assisting the poorest and most degraded. Don't slam the door in Jesus' face. A part of the Self-Denial money will go toward caring for many a hungry and homeless bairn—so give liberally.

### SELF-DENIAL RIVETS

A mile can be shortened by prefixing the word "self" to it.

If you are "all at sea" with your plans, you will not be "in the swim" with your Target.

When you think you have done quite enough, it is time to have another think.

### WHY SELF-DENIAL?

#### Because in Many Lands—

Heathenism is still red-handed with the traces of infanticide.

Human sacrifices are this very day being offered to false gods.

Trial by cruel ordeal and physical torment is still a prevailing method of "justice."

The practice of cannibalism is yet far from being extinct.

Slavery and traffic in human flesh, although commonly supposed to have been abolished, still exists in effect.

Millions of people—north, south, east and west—have never seen a Bible.

Many thousands regard self-torture as the only means of purification from sin, and practise it accordingly.

Suicide is the only known method of deliverance from temporal sorrow and misfortune.

The cruelties inflicted in the punishment of offenders against the law are indescribable.

Witchcraft and fetish abound and are raised to the dignity of national religions.

Everywhere people have forgotten God.

The Salvation Army was raised up by God to fight these evils, and Self-Denial is one of its principal means of support.

### "RELIGION AND FEEDLINESS."

An Impression by a World-Famous Pressman

**I** ADMIRE the men and women of The Salvation Army because they do things. I know some people, profound students of human affairs, who are so busy debating, dissecting, and weighing possibilities of social and world advance, that they never get beyond the stage of criticism. They are so afraid of doing wrong that they do nothing; they are so daunted, for example, with the danger of injuring the independence of poor parents should they feed necessitous school children that they allow the children to starve; they are so fearful of helping the unworthy that they allow the worthy poor to bear burdens alone.

This is not the way of The Salvation Army. When it sees a great problem ahead of it, it not only debates, but it acts. Of course, it makes occasional mistakes; the only people who made no mistakes are those who do nothing!

I admire The Salvation Army because it has helped to shatter once for all the delusion that religion and feebleness are necessarily allied. There was an idea abroad not so many years ago that goodness and weakness go together; that piety is the same as pletism; that you had to excuse the business incapacity and the blunders of religious people because of their good intentions. The Salvation Army demands of its staff the same thoroughness and capacity that any ambitious commercial house would do.

I can never pass a street corner gathering, where half a dozen or so humble Salvationists are doing their best to attract a crowd, without recalling that these working-class men and women represent an Organization whose extent, whose variety of agencies, and whose accomplishments present one of the most extraordinary features of modern religious history. Their Army bonnets and dress revive old memories. I recall the nights I have spent on the Thames Embankment, watching there the agents of The Salvation Army taking the wretches, and turning them into good human workers. I remember the great Prison Work and fine Homes in Australia, and how heartily Australian statesmen praised them to meet the work amongst the lowest tribes in India; the fervent zeal and faith that has aroused the sympathies of some of the most materialistic statesmen and thinkers of new Japan. I recall The Army lasses at work in the slums of many great cities, feeding the hungry in Poplar, nursing the sick in Hackney, caring for the neglected children around Seven Dials, and their Christmas dinners in New York City.

I am not a theologian. I am a newspaper man. The necessities of my daily work make me suspicious of cant, of theorizing, and of mere declamation. But when I see people going about feedline the hungry, raising the lowest, bringing light and cleanliness to the homes of the poor, protecting the widows, and caring for the fatherless—then, though I may not understand all the points of their theology, I can at least comprehend that here are men and women doing the work of God in our day and generation.—F. A. M.

WHY

**T**HE materialist often asks, "Why spend money on foreign missions?" A materialistic reply is that most of our plagues and epidemics originate in heathen lands because of ignorance, superstition and filth obtaining there. Through banishing superstition, improving sanitation, and applying modern curative methods the medical missionary and the teacher are saving thousands of Canadian lives by checking future epidemics at their source. Bubonic plague came from the Orient and thousands here paid the penalty with their lives. But of more importance is the fact that the peace of the world depends upon the degree of success with which the tenets of the Prince of Peace are implanted in the hearts of the heathen people.

?

## WHAT THE BIBLE SAYS ABOUT GIVING

### I.—God, the Sovereign Owner.

"In the beginning God created the heavens and the earth." Gen. 1: 1.  
"The silver is Mine, and the gold is Mine, saith Jehovah of hosts." Hagai 2: 8, Psalm 50: 10, Deut. 8: 11-18.

### II.—God requireth one-tenth of ALL from ALL.

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is Jehovah's; it is holy unto Jehovah. And all the tithe of the land or the flock, the tenth shall be holy unto Jehovah." Lev. 17: 30-32.

### III.—God promises a blessing to those who give this way.

"Bring ye the whole tithe into the storehouse, that there may be food in My house, and prove Me herewith, saith Jehovah of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3: 10, Prov. 3: 9-10.

### IV.—God gave His best to us in Jesus Christ.

"For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2 Cor. 8: 7-14, John 3: 16.

### V.—Jesus said:

"But rather will ye the kingdom of God, and all these things shall be added unto you. Sell what you have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is there your heart will be also." Luke 12: 13-21, 31, 33, 34; Matt. 6: 19-20.

### VI.—The Christian Method of Giving.

"First they gave their own selves to the Lord." 2 Cor. 8: 5.

"Upon the first day of the week let every one of you lay by him in store as God hath prospered." 1 Cor. 16: 2; 2 Cor. 9: 6-8.

## GOOD INVESTMENT IN THE CELEBES

IF you want to realize a hundred per cent. from funds invested in the Heavenly Kingdom, put them into The Salvation Army's Missionary Work in Celebes. There are 3,000,000 inhabitants on that beautiful island. The soil is fertile, the climate good, and the spiritual soil and conditions equally favorable. The people are raw heathen, as yet unspoiled by Mohammedan influence, but threatened by it. Now is the day to win them for Christ. They are sweet children of nature to whom "the Jesus" way," as they call the message of Salvation, has a wonderful charm.

We began the work in Celebes in 1913, and have now 7,000 Soldiers and adherents. In forming societies we have given immediate attention to the children, and have fourteen Day Schools. The Officers live among the people, teach them the way of Salvation, are decision in the communities and advisers in general. At Kalewara we have a Land Colony, where a glorious work of God is in progress.

## KOREAN BEGGAR BOYS

A SPlendid work is being carried on by The Army in Seoul, Korea, among the beggar boys. These boys formerly frequented the city in such numbers and became such a nuisance, as well as a source of danger to the health of the community, that the authorities of the capital appealed to The Army for its co-operation in dealing with them.

The boys are well looked after, and show the combined effects or proper care.

Another six boys have recently been brought to the Home by the police, and desperate efforts are being made to clear the streets entirely of these undesirable.

# SELF-DENIAL

## THE NEED—THE PURPOSE—THE REWARD

BY

COMMISSIONER  
CHARLES SOWTON

IN these days  
versal self-  
imperative  
be reminded of  
Self-Denial.

of our own in-  
recognition of the claims of others was never more of a necessity than now, not only in so far as money is concerned, but as regards service—lives consecrated to all that is purest, noblest and best. The need of gifts is not one whit less than in former years, rather it is more acute.

The Salvation Army is a living Organization, and life means growth. Our Corps Work is growing, both in numbers and efficiency; our Hospital

Work is growing in scope and in usefulness; our Prison Work is growing in cases dealt with and transformations wrought; our Rescue Work is growing in sad hearts brightened and souls redeemed; our work among the Boys and Girls is growing in young lives saved from evil influences and from sin. And the same growth can be noted in every phase of our Army activities, both in the Homeland and in Missionary Countries—and as we grow we need more food, more clothing, better house-room, and more money to pay for it all. Yes there is no doubt about the need!

The purpose, too, is very evident: That our Lord may be glorified, that broken-hearts may be healed, that men and women may be re-made by the grace of God, that darkness and superstition in heathen lands may be driven back and the light and blessing of the glorious Gospel may shine forth in all its fullness. But if this purpose

is to be accomplished, you must help! The victory will not be complete, my Salvation Army comrade or friend, if your part has not been done, or your offering is lacking on the altar.

How often we are compelled to turn down some pressing opportunity for extension, or some chance of doing more good because of lack of funds, and how much greater our influence in the community would be if we were able to enter the many open doors constantly presented to us! So the purpose of our Week of Prayer and our Self-Denial Effort is to obtain both grace and ability to do more, and may God so touch our hearts and the hearts of others that this may be realized.

We do not work simply for the Reward. I have often thought that the lines: "E'en the suffering of the cross I will gladly bear, if with Thee in Heaven I a crown may wear," hardly express the motive from which we labor. But, nevertheless, the Reward will not be lacking if our work is faithfully done; and is it not reward enough to know of burdens lifted, souls won, lives changed and consecrated reapers in distant harvest fields encouraged? Is it not reward enough to have the approval of our conscience, and the "well done" of the Saviour?

My comrades, God will not remain in our debt—no suffering or sacrifice for His glory and to help His cause will be without reward in blessing.

So I leave this Appeal to you, and while I thank you most heartily for all you have done in past years, The Salvation Army is still dependent upon your co-operation to the fullest possible extent, and I know you will not disappoint us.

May the blessing of God be upon your efforts and prepare the way before you, and may you—even if discouragements some times cross your path—still press on so that we may again be able to record a splendid Self Denial victory.



# THE BRIDGE-BUILDERS

## THE GENERAL ON THE SELF-DENIAL CAMPAIGN

### Comrades and Friends,—

The Mercy and Love of God have spared us to see another Self-Denial Campaign and to take part in it, I hope, with thanksgiving and courage and faith. In this Campaign we are joined with our friends and comrades in every land. The Salvation Army is one in many things, and it is in a marked degree one in this delightful and uplifting Effort to seek the blessing of God on its far-spread fight and to raise Money to help it forward.

The Self-Denial Appeal has one attraction above all others. It offers a means which all may employ. The Millionaire in his palace, the Workman at his daily task, the Charwoman at her wash-tub, the Children in the nursery, are all equal in this. Self-Denial for Christ's sake is the privilege of all!

As I survey the vast field of The Army's operations and try to form some idea of the extent of its work and influence, it presents itself to me under many forms. For example:

- I like to think of The Army as God's Great Cultivator among the desert places of human life.
- I like to think of The Army as a great Life-Saver—venturing out on to the stormy waters of earth's misfortune to deliver the sinking people.
- I like to think of The Army as a great Dispenser of Bread for the hungry—above all, of that Living Bread sent down from Heaven for perishing souls.
- I like to think of The Army as a Friend of the Friendless in every class; as a Home for the Homeless of every nation.

But just now I am contemplating it in another of its manifestations. As I have gazed upon our Officers toiling on the platforms and in the homes of the people, as I have recalled the Bandmen carrying their melodies to the multitudes of the sorrowful, as I have pictured the millions of people listening day by day to the messages of our Soldiers in the open-air, I have realized afresh that The Army is working at the great business of uniting those things which have been separated, and making a way for the people where there was no way before; that, in short, we are among the great Bridge-Builders of the World.

What is the greatest of all the calamities which have overtaken mankind? What is the explanation of the awful enmities and hatreds we see amongst the nations of the earth? What is the secret of the sin and sorrow. Is it not this, that man has departed from His Maker—that he is separated from God?

Can we not see everywhere the signs of this separation? There is the awful chasm between Wickedness and Righteousness—between the True and the False—between what is Pure and what is Impure—between what is Good and what is Bad.

Now may I not claim that here our beloved Army comes in striving to plant a Bridge across that awful chasm and to open a safe way for men to travel back from the darkness of evil into the Light of God.

Come and think with me for a few moments:

See that man under the gallery—how ill he looks—how wretched. Friends gone, home gone, character gone, hope almost gone! For fifty years he has been travelling away and ever away from God; that awful chasm has been getting wider and wider. But the Lieutenant is appealing to him, speaking, praying, pleading. They kneel together. The song of faith and hope rises. The Lieutenant is one of our Bridge-Builders.

This is a Prison! There are six hundred men here. Each in his separate cell is reaping the bitter harvest of the evil seed sown in the past. . . . That is an Army Captain—the warders leave him alone with the prisoner, a middle-aged man, but with the marks

upon him which wickedness makes. The poor fellow represents a broken past—a broken life. The Officer pleads with him—sounds aloud in his ears and heart those grand words Repent and Love—shows him the way of return and recovery, establishes once more hope in a hopeless soul, and lays the foundation of the Bridge by which he may come back to God. The Captain is a Bridge-Builder.

Here we have a Criminal Settlement. With the Indian criminal there is little to work on. Unlike his brother in Europe, he has no recollection of better days—no memory of sainted mother, wife, or sister! He only knows that every man's hand is against him and his hand is against every man. He is not exactly the prodigal, for he has never heard of the Father. He is not quite the lost sheep, for he was never in the Fold. The Devil and the police have been after him all the days of his life! "He is the lost

piece of silver." He was dropped centuries ago. Here he has lain long separated from God and goodness and hope. But at last The Army Officers have come along and found him, and called him out into light, and set him to work out his own Salvation and build the Bridge.

Led away by love of pleasure and trapped by the Devil this poor wanderer is enslaved by impurity and lust. The fine house in which we have found her belongs to those who hold her fast in the grip of selfishness and vice. She calls herself a Lost Soul! The home that lies behind seems with all its sweet memories further away than the Heaven which she once thought lay

before. Degradation is fast overtaking everything in her life, and hope of deliverance, that last treasure of the lost, is fading away. Worst of all she feels her sin is against God from whom it has separated her for ever. No one knows, no one cares!

But some one does care, and some one does care, for The Army sisters have seen her, and inquired about her, and are following her, and

in the "central gloom" of a London brothel they have found her, and with tears and entreaties are showing her a way to get back to God, a way not only of repentance and confession and forgiveness, but a way of holy service and faith and love. And so across the dark chasm which has seemed impassable, a Bridge is being built to God and goodness, and to the precious things which belong to purity and home and peace. Once more it is the Bridge-Builders who are at work.

Now Self-Denial is to help us with this glorious Bridge-Building business. Such work cannot be done without money. But it must be done, and it must be done more vigorously and more boldly than ever. The Army must be able to say that at least it showed to every soul the way to cross over the dark abyss which divides men from God. Think about it and do your share.

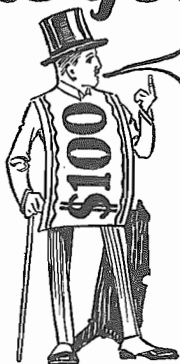
Yours faithfully,

*Frank Buchman*

International Headquarters,  
London, E.C.

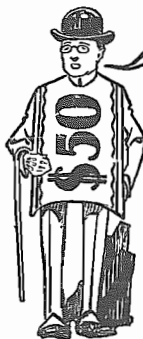


# Listen to your MONEY TALK



I will take care of an infant in a Salvation Army Children's Home for six months,  
or provide two weeks Hospital care for four mothers,  
or give 100 men three meals and a bed in a Salvation Army Hostel, or feed, clothe, and educate a boy or girl in one of our Missionary Boarding Schools for four years.

I will cover the cost of reclaiming a first offender received from the Police Court,  
or pay rent for the wife and family of a man who is in prison, for a month,



I will provide home and clothing for orphan child for three months,

or 80 men with warm underclothing when they come out of prison,

or support a Native officer in India for one year.



or purchase and free four girls in China from white slavery,  
or will provide for a mother and three children at the Fresh-Air Camp for two weeks.



I will provide, via a Salvation Army Officer, fruit or flowers for a friendless hospital patient, for six months,

I will provide groceries for a family for a week,

or 25 dinners for a working woman in an Army Institution,

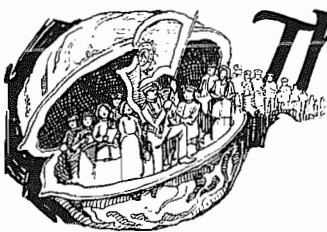
or take care of an unmarried mother with her little babe for a week.



or as a rule, provide tools and generally assist the man who is out of work and has a job to go to,

or restore sight to blind Javanese, or ease living-death agonies of a leper.





# The Salvation Army in a Nut Shell

**T**HE Salvation Army was founded by William and Catherine Booth in July, 1865, in the East of London. The people converted to God in the Services—originally held in a tent—were formed into a "Christian Mission" for regular Evangelistic work. After this work had spread to many English cities, it took, in 1878, its present name, and adopted a military plan of organization, with uniform and other distinctive features. From the earliest times it spread to many parts of the world, so that at the death of the Founder, in 1912, it was established in fifty-nine countries and colonies. It is now established in seventy-nine countries, and its Officers are proclaiming the Gospel in forty-eight languages.

The present General—William Bramwell Booth, son of the Founder—was for nearly forty years intimately associated with the Founder in the upbuilding and direction of the Organization. The General is ably supported by Mrs. Booth, well known for her labors amongst the people.

**WHAT THE ARMY TEACHES.**—The Salvation Army teaches the essentials of religion which concern every man's Salvation: That all have sinned; that God calls all men to repent of their sin; that those who truly repent and accept Jesus Christ as their Saviour are pardoned, and by faith receive the assurance that God adopts them into His family.

That God is able to cleanse the soul; that is, to take away every desire contrary to His will, and to baptize the soul with the Holy Ghost, so that there comes into the heart of man a power which not only maintains the personal fight against sin, but also a determined, earnest seeking for the souls of others.

That God is able to give man the Spirit of God if it is possible for him knowingly to grieve and rebel against the Holy Spirit, and thus to fall away from grace and be lost.

That Christ is coming again, to judge the world. That heaven is the eternal abode of the righteous, and hell of the wicked.

**THE ARMY GOVERNMENT.**—The Army is governed somewhat on a military plan. The General is Commander-in-Chief of its world-wide operations. Special Officers, whom he selects for the purpose, assist him in the general direction of The Army from the International Headquarters in London.

The work, in each country, is under the command of some one Officer, who usually holds the rank of a Commissioner, and who is appointed and removed by the General; his Command, which is known as a Territory, is organized in Divisions and Corps.

The unit of The Salvation Army's formation is the Corps. There may be one or more Corps in any city, according to size and circumstances. The Commanding Officer of a Corps usually holds the rank of Captain, Ensign, Adjutant or Commandant, and is sometimes assisted by one or more Lieutenants.

For financial and other administrative purposes, there are set up at the different Headquarters various Boards and Committees. The Board is limited in their powers to the matters referred to them, and have no authority such as would hinder an Officer in the proper discharge of his duties. Officers and Soldiers alike are governed by the Orders and Regulations which are issued for their guidance.

**SOCIAL WORK.**—The special departments of The Army's operations know as the Social Work—for men and women and children—deal with a wide diversity of human need, literally from the cradle to the grave!

**THE DEFENCE SERVICES.**—The Naval and Military Department was inaugurated for the purpose of linking together in a league Salvationist soldiers and sailors. Motor Ambulances, being in touch with them to help them to maintain their personal religion, to conduct Meetings amongst their comrades, and to take their stand against evil in every form.

The Army's widely organized welfare work during the Great War—which included Huts and Hostels for the men, Motor Ambulances on battlefields, Hospital Visitation, and care for the wounded—became justifiably famous the world over. After the cessation of hostilities its provision for, and guidance of, relatives of the fallen

visiting the graves in France called forth gratitude from thousands of stricken hearts.

**EMIGRATION.**—For nearly a score of years The Army has carried forward with gratifying success a carefully planned system of Emigration. Many thousands of deserving people in the Old Land are every year conducted to the new lands of opportunity across the seas.

**COUNSEL FOR WIDOWS.**—The Widows' Counselors' Department, though formally opened in 1916, when it speedily became the recognized friend of war widows, was not a war measure; for one of the last projects in the mind of The Army's Founder was that The Salvation Army should take a special stand as the widows' friend.

Aid rendered to widows has been as varied as their need: financial help; legal aid; advice; a start in life for the children, etc. In some cases the removal of the widow and her children to the Dominions Overseas has seemed advisable, and has been carried out with the happiest results.

## PLAN OF CAMPAIGN.

—Wherever permissible, meetings are held all the year round in streets and other open places, in order to reach people who are not in the habit of attending services of worship; and in those countries where opposition has been experienced, increasing liberty is now being granted in this respect. From these meetings, where it is lawful, the Salvation Soldiers march to the indoor meeting-places, the processions usually being accompanied by music. Where the laws of the country do not permit of this procedure The Army attains its best it can the same object by holding short services in the court-yards of tenement buildings, by visiting public-houses, and inviting the people personally to its indoor services.

These services, whether held in The Army's own Halls, or in theatres, music-halls, or other buildings hired from time to time, aim at the Salvation of the people attending them.

In addition other services are held for the instruction of Salvation Soldiers, also for setting forth the doctrine and experience of Holiness.

**CAREFUL ORGANIZATION.**—The Army, by careful organization, aims to achieve the minimum of effort and result from each unit in its operations. For example, in a Corps the most capable and active of its Soldiers (members) are appointed to undertake the local responsibilities. They are known as Local Officers.

Of these the Sergeant-Major is the Commanding Officer's chief assistant for the general work of the Corps. The Treasurer and Secretary, together with the Finance Board, specially assist in all matters relating to finance. The Bandmaster is responsible to the Commanding Officer for the work and efficiency of the Band, and likewise the Young People's Sergeant-Major for the work amongst the Young People. Whilst the Commanding Officer is held responsible for the progress of the whole work of a Corps, which now includes a very wide range of operations for the blessing of the people—the apportioning of definite responsibilities as described above has been found to make for strength, efficiency, and permanence.

**THE YOUNG.**—The Salvation Army regards

the instruction and training of the young as of the highest importance. Not only are children of Salvationists, and others attending its Halls, instructed in the Scriptures, by carefully prepared lessons, but in their earliest years they are urged to decide for Christ, and are then trained in self-denying service for others. At the age of fourteen the Young People may enter the Corps Cadet Brigade, and take up a course of study and practical work which prepares them for efficient service in The Army, and in some cases, for Officership in After years.

The Life-Saving Scout and Guard Organizations are recent developments for helping Young People of both sexes. Sections of these Organizations, known as the Chums and the Sunbeams, are conducted for the purpose of linking up the younger boys and girls. They combine service with healthy recreation, and give splendid promise. The practical purpose of this work will be gathered from the significant motto of the Movement: "Save your Body. Save your Mind. Save your Soul. Save Others!" Large numbers of Young People otherwise outside of uplifting influences are being helped by this effort.

**MISSIONARY ENTERPRISE.**—Splendid activity is marking The Army's Missionary efforts. The developments of established enterprises go hand in hand with the opening of the work in fresh territory. In China, Japan, India, Ceylon, South America, and South, East and West Africa the work is extending. Reinforcements are being sent to consolidate what has been done, and to undertake fresh openings.

Scarcely a week passes without calls reaching the General beseeching him to extend The Army's helping hand to some new field amongst the dark peoples of the earth. Amongst these are Formosa, the Philippines, Cochinchina, and Madagascar. Can we refuse the light to these needy ones for whom Christ died? And yet to maintain and develop the existing work is almost an overwhelming burden.

**THE ARMY'S FINANCIAL POSITION.**—The Army has two Central Funds in each country, one for the support of its Evangelistic Work, and one for its Social Work. From these funds grants are made for the cost of administration, for opening new Branches, and for the assistance of such Branches of our Central Fund as cannot be made self-supporting.

The Central Fund accounts are audited by public auditors, and local funds by The Army's travelling auditors. All moneys collected are strictly applied to the purpose for which they are contributed, in accordance with the explicit regulation of The Army.

The Balance Sheet of each Central Fund are published annually, and have been every year since the inception of the work. Copies of the current issues can be had free, upon application, from the several Headquarters. For the Balance Sheet of Canada East, write Commissioner Sowton, 20 Albert Street, Toronto.

The Founder was not supported out of the Funds of The Salvation Army, nor is the present General. They have both been provided for from other sources.

## THE SALVATION ARMY IS NOT—

**A POLITICAL Organization.** It is not influenced, directly or indirectly, by any Party or Association. Its sole purpose is to "do all the good it can, to all the people it can, in all the ways it can."

**MERELY A CHARITABLE ORGANIZATION.** Although a great part of its efforts are directed towards alleviating misery, saving the lost and wayward and comforting the lonely and sad, its ultimate object is always spiritual regeneration.

**SECTARIAN.** It is international in character, and knows no distinction of creed or color.

**A RIVAL TO EXISTING RELIGIOUS BODIES,** but an ally. Its work is largely supplementary to that of the churches, and its aim throughout is to ensure that its activities shall not overlap those of other organizations.

**AN EXTRAVAGANT ORGANIZATION.** It is conducted with a scrupulous care and economy, and upon sound principles. Remuneration of its Officers is based upon immediate needs, and not upon any consideration of individual work. It has issued Balance Sheets every year since its inception, and the accounts of its Central Funds in each country are audited by well-known firms of Chartered Accountants.

**A RICH SOCIETY.** While its ramifications and interests are vast and widespread, it is wholly dependant for its maintenance upon the regular voluntary contributions of the people. It merits the confidence and support of every section in the community, and we commend its work to the attention and study of every reader.

"HE that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again."

—Prov. xix., 17.

# The SELF-DENIAL FUND AND Where the Money Goes

SELF-DENIAL is the acid test of our religion. We often fail to know how much we love God—rather how little—until the acid test is applied.

WHERE does the money go? is always a pertinent question at home or abroad. In personal, domestic, commercial, civic, and national affairs it is asked every day; and the task of answering it involves much thought and inquiry, particularly in these times of stress. In the case of Army finance, the question: "Where shall the money go?" demands and receives the most careful thought and inquiry. The more one studies the figures, the more must the heart enlarge, the mind marvel, and the purse-strings be loosened.

Where does the money go? It goes where it is most needed. Every cent is directed into the channel where the highest return for its expenditure will be obtained. The money goes almost everywhere. The Self-Denial Fund is like the gathering together into the broad sea of many waters of human kindness and gratitude to God which trickle through the land. As the sun draws from the sea great quantities of moisture, so The Army absorbs this sea of practical gratitude, changes it into clouds of service, which are wafted over lands far and near by the winds of consecrated expert administration to the places where they descend again, giving life to the dying, refreshment to the weary, food and water to the physically needy.

Each year the grand total is divided into two parts for work overseas and for missionary work at home. The Self-Denial fund is strictly accounted for.

There are a hundred claimants for shares in the money to be spent overseas. Almost the whole of it goes to non-Christian lands. Had The Army every week at its disposal ten times the sum raised per year the cry would still be for more. Every year, in response to pressing needs, a little advance is made here, a work of consolidation completed there, a new field of labor commenced somewhere else; but the great dark expanse of unlightened lands stretches out into the distance.

India cries strongly. The majority of Salvationists in that country are too poor to help much, and few indeed of the thousands of lame and blind, sick and friendless, can repay the kindness extended to them by The Army in more substantial coin than words of thanks; Corps and Divisions must be helped; Training Garrisons for Officers are costly; Hospitals are expensive institutions; Criminal Settlements, and Schools, Industrial Homes and Refugees of all descriptions entail the expenditure of much money, although the devoted Officers in charge live constantly in most straitened circumstances in order that no activity shall be curtailed.

In the Far East there is a great growing need for financial assistance. China, our youngest field of labor in the Orient, will, it is hoped, be able to supply many Officers for work in that country, but they must be trained and supported also till they get on their feet.

Canadian people last year learned something of the ap-

palling poverty which grips the famine areas of China. Faced with such misery, which can only be relieved by monetary measures, our small but vigorous and rapidly-developing forces in the Eastern Republic cry out to the wealthy Western World for help.

Then there are the Dutch East Indies, fairest and saddest of earth's lovely isles. Hospitals, Leper Settlements, Homes for Adults and Children and other agencies for alleviating the suffering which exists in Java and her sister islands, must be kept open, and their numbers increased. Wonderful victories have already been won. Our Officers tell of heathen converted as a result of pain alleviated. The practical ministry of the antiseptic bandage, hospital bed, and operating room absorbs a share of the money from the Self-Denial Fund. But these alleviative measures, useful and necessary as they are, take after all but a secondary place as compared with the grand and never-absent purpose of saving the souls of these dear people. There are halls to be built amongst villagers who at the present time worship idols.

Officers to be sent into the dim interior, where great victories can be won. All this creates an urgent demand for reinforcements. And in turn this entails expense of many kinds—for training, travelling, and maintenance. Notwithstanding which, they simply must be sent! Native populations cannot provide the funds necessary to build halls, secure Bibles, song books and other literature, keep their Officers, and provide for the spreading of the glorious news of Salvation further afield.

The Army never stands still. When the work in one place is begun, it moves on to the next. This means financial requirements—questions to be answered when the General is considering, where shall the money go?

Finally, the administration of so extensive an Organization cannot be continued without expense. Part of the Self-Denial Fund helps to maintain the oversight and direction of the Organization, so that nothing shall hinder the forward movement of The Army.

Where does the money go? Wherever the needy are—body or soul, there the money goes—helping on the work of God.

How far this money goes you now know, but just what it accomplishes in lives saved, tears wiped away, sorrow assuaged and burdens carried can never be computed on earth. But we are of the opinion that every cent given in the name of the Great Friend of the needy is recorded in the Books of Heaven.

Undertaken in the right spirit, the Self-Denial Fund will be elevated to the level of a true sacrament—a practical and holy commemoration of the life and death of Jesus. It will be found, we are sure, to be the experience of those taking part that determination to both get and give as much spiritual blessing out of it as possible, will make it a good "bucket" with which to dip into the well of "living water," affording many opportunities for obtaining and distributing refreshments of grace.

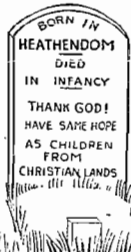
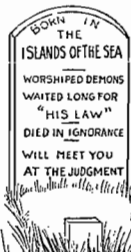
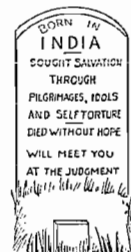
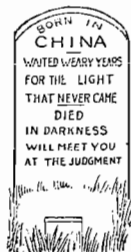
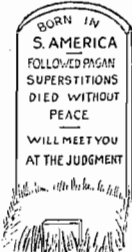
## THIRTY MILLION HEATHEN WILL DIE THIS YEAR WITHOUT THE GOSPEL

WHAT ARE YOU doing for them? Look at the graves. Read the words on the tombstones. Ask yourself the question, "Am I doing my best to save their immortal souls?"

It has been said that if the heathen who die in one year were buried side by side, allowing four feet to a grave, it would be a row of graves long enough to reach from Montreal to Vancouver eight times. It has also been said that the number of heathen who die in three months equals the number of men killed in the great European war during the four and one-third years. What shall we do about it? Shall we decide to retrench and call home some of our missionaries? Or shall we say, "By the grace of God, we will do our best. We will support the missionaries we now have, and send out more."

Remember, the night cometh, when no man can work. What we do we must do quickly.

"Who will go for us?"



"Here am I; send me."

# The War Cry

# What Your Money Does



Buys little Chinese girls, such as these, and protects them from white slavery.



Affords temporary relief to unemployed, who help us turn waste into use.

Provides



Supports educational and missionizing work among the unenlightened heathen.



Dispels shadows from faces of young lives.



Promotes a regenerating work which changes men from savages to saints.

"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again." — Prov. 19, 17.



Supplies food for these hungry children, thereby delivering them from slow starvation.

Self-It is the a of our a we offer know how we love rather h the — w acid test plie



# What Your Money Does

April  
26th,  
1924



Affords temporary relief for unemployed, who help us turn waste into use.



Provides comfortable homes for the orphaned but invaluable child life of our land.



Dispels shadows from the faces of young lives.



Assists in the helping of paroled prisoners to make a new start in life.



Supplies food for the hungry children, thereby delivering them from slow starvation.

Self-Denial  
is the acid test  
of our religion.  
We often fail to  
know how much  
we love God —  
rather how little  
— until the  
acid test is ap-  
plied.



Rescues erring young women, teaching them industry and right living.



# Newslets From Newfoundland

# Everybody Sing



**THE** Holiness Meeting on Friday night last was a time of rich blessing. Three of the men Carols each gave a five minutes talk on Holiness. The Colonel based his remarks on the Samaritan Woman meeting the Saviour at the well.

**Ensign and Mrs. Cornick** of St. John's, have welcomed a baby boy to their home.

We regret to report the death of **Sister Mrs. Higgs** of Twillingate Corps. She, with her husband who predeceased her, had been a Soldier of the Corps for a number of years. A very impressive Memorial Service was conducted by **Commandant Canine**. Many of the older comrades spoke of her godly life. **Sister Mrs. Higgs** was the only daughter of **Secretary and Mrs. Pippy** to whom sympathy and prayers are extended.

**Captain and Mrs. Hewitt** of King's Point, report two backsliders returning to the fold on a recent Sunday. One of them had been a backslider for thirty years, the other for over twenty years. Splendid crowds attend the Services, and the Captain anticipates having an enrolment in the near future. A "Pound Meeting" was recently held, and Mrs. Hewitt gave a very interesting lecture. The result of this Meeting was very gratifying.

**Adjutant Marsh** of Grand Bank, writes that forty-seven have been forward for Salvation together with a number for Consecration. Six Soldiers have been enrolled, while attendances and collections considerably increased. There has been an all round advance made.

**Staff-Captain Sainsbury**, of Headquarters, who is responsible for the visitation of the various Institutions in the city, recently visited the Sanitarium, where a number of our comrades are on beds of affliction. **Captain Phillips**, who has been in the Institution for more than a year is making progress, and finds God's grace her sufficiency. There is also **Candidate Ralph**, from Grand Falls, who is very ill, and will not recover. Although shut away in an absolute rest ward, without the privilege of visitors, with the exception of an Officer, it would do one good to visit him as he is completely resigned to the will of God, and while singing "He's real to me," his countenance reflected his inward joy.

The Life-Saving Guards of St. John's II, recently visited the Poor Asylum, and distributed about one hundred sixty bags of rice and candy. They also sang in the different departments. A Soldier of No. III, Corps—**Brother Ambrose Dean**—was greatly cheered and blessed by their singing. Since the visit he has passed away to his reward.

At La Scie, where **Captain Boucher** is the Officer in charge, a great soul-saving work is in progress. During the past two weeks, special Services have been held in the church, and a spirit of unity is in evidence. The Captain conducted the Service in the church on a recent Sunday night, and ten were converted. The people of the place are flocking to The Army Meetings, many of whom have never attended before.

**Commandant Phsary** of Bonavista, reports the awakening campaign in full swing. During March forty men and women came to the Morley Sent for Salvation, and twenty for Holiness. The comrades, together with the Officers, are jubilant over the victories of the month.

## BLESS OUR SELF-DENIAL

Tunes—"Anything for Jesus" 206; Song—Christ of self-denial, Thou for help dost call, We have given little, Thou hast given all: Offerings and thanksgivings Thou wilt not despise Alas!

While our best we bring thee, bless our sacrifice.

Having food and clothing, we will be content

Thou hast needful blessings in abundance sent;

Freely by Thy bounty, Thou dost let us live,

More and more receiving, more and more to give.

From each little storehouse, from each heart and home,

From rich heaps of plenty more and more shall come;

Love for help is seeking, knocking at each door,

All the world with gladness giving more and more.

## ALL I HAVE

Tunes—"I have not much to give" 154; "For Christ" 31; Song—175. And is it so? A gift from me Dost Thou, dear Lord, request? Then speak Thy will, whatever it be, Obeying, I am blest.

**Chorus**  
I have not much to give Thee, Lord, For that great love which made Thee mine;

I have not much to give Thee, Lord, But all I have is Thine.

And dost Thou ask a gift from me, The talents I possess?

Such as I have, I give to Thee, That others I may bless.

And dost Thou ask a gift from me, The gifts of passing time?

My hours I'll give not grudgingly, I feel by right they're Thine.

And dost Thou ask a gift from me, A loving, faithful heart?

"Thine" Thine, for Thou art Calvary For me with all didst part.

# Observations

By **LIEUT.-COLONEL MILLER, Field Secretary**

**THE** old gentleman who carries the Flag at Sudbury Corps, is a modern miracle. After spending seventy-seven years in sin the Spirit of God convicted him and he found pardon. He had been a great user of tobacco, but all desires for this, as well as other bad habits, have been destroyed. He has remained faithful for eight months, and takes a great interest in the Corps.

A young woman out for pleasure at a town in North Bay Division, and with no thought of God and His service, was arrested by the strains of music, while purchasing her ticket at a theatre entrance. She not only heard the music but the Voice of God through the words, "For you He is calling." Instead of going into the theatre she listened to the Open Air Meeting. Christ appealed to her young heart and she decided to follow Him at a subsequent Meeting in the Hall.

An interesting note to hand from Major Knight states that when Captain Cornthwaite was concluding an Open-air, at a place called Shumacher, a little boy, nine years of age, was directly converted through the Meeting. He went home and told his father that while listening to the Open-air he had a pain in the heart, and what was said made him feel he was sinful. The father being a good Christian man, understood and prayed with his boy who got soundly converted. The Deacons of the church to which the father belongs, sent the news to Captain Cornthwaite, stating that the seed sown had yielded results.

The late Captain Daisy Grant was brought into The Army through an Open-air Meeting. Captain and Mrs. Wilson, now Adjutant and Mrs. Wilson, were in charge of the Dundas Avenue Corps, and while conducting an Open-air on Galt Avenue, a young girl, who looked lonely, was seen

drinking in the Truth. Mrs. Wilson spoke to her and found that she had recently arrived from Ireland, and had no friends in this country. She was invited to The Army where she found the Greatest Friend of all—Jesus, and comrades soon manifested an interest in her. She dedicated her life to God and The Army, and for some years was a successful Officer. At her death, many called her "Blessed," because of her influence upon their lives.

"A Little Child Shall Lead Them." Captain Knaap told of holding a Meeting in an outside town with eighty men and women. There was deep conviction in the Prayer Meeting but not one would move. At last a little girl came weeping from the back of the Hall to the Mercy Seat; then two men followed her.

When coming down on the car the other morning, a gentleman told me the following: "I was greatly touched by seeing an Army Captain, in the northwest part of the city, on a bitterly cold morning, drive up to a house in his motor car, jump out, look about him, then lift out two buckets of coal and pop into the house, where, no doubt, there was great need for the fuel on that cold day." Concluded the gentleman, "My! but that is the sort of thing that touches me, and makes me feel that there are people who seek to help their fellow men."

The "War Cry" is being put to a new use, an Officer in a Northern town, finds the type so clear and of such variety, that he uses it to test the eyes of his customers.

The new version of "When the Roll is Called up Yonder," by Staff-Captain Foster.

"When the Roll is called up yonder, We'll be filled with joy and wonder, As we see the countless numbers, We sense of every tribe and nation will be there."

The Salvation Army will search for missing persons in any part of the globe, returning postage, and cost, and any in difficulty. Address **Colonel Otway, James and Albert St., Toronto**, marking "Enquiry" on the envelope.

Officers, Soldiers and friends are invited to assist in this matter by looking regularly through the Missing Column, and notifying **Colonel Otway**, if able to give any information.

One dollar should, where possible, be sent with each enquiry, to help defray expenses.

**LANDRY, William**—Age about 35 years, dark brown hair, medium complexion; two fore fingers missing off one hand. Wrote home last from Pittsburgh, Pa., nearly two years ago. Rather unsettled; fond of travelling, laborer. Aged mother anxious to hear from him. 14600

**STEWART, William**—Age 46, born in Roxbury Street, Edinburgh, Scotland. Brought to Canada 30 years ago by Mr. Barnard Home. Height 5 ft. 2 in., sandy complexion. Was living in the States, but lately has returned to Canada since 1918. Whereabouts desired. 14677

**STEVENS, Walter John**—Age 21, native of Leytonstone, London. Was working on a farm near London, and last heard from in Toronto, January, 1922. Mother very anxious for news. 14698

**LEACH, Sidney E.**—Married, age 31, height 5 ft. 5 in., grey eyes, dark complexion, English. Missing about nine months. May have gone to Detroit, Michigan. Several letters through war service. May be wandering around. News urgently needed. 14702

**GRACE, William**—Welsh—Dark hair, dark eyes, age 22. Left home some eight years ago and supposed to have gone to Montreal. Any information will be appreciated. 14706

**ANDERSSON, Anders Erik**—Age 50, born in Sweden. Left Sweden in 1902, and last wrote home in June from Vermilion Bay, Ontario. Tall, fair, has mark on forehead. News wanted. 14742

**PEREIRA, Mrs. M. L. M.**—"Low"—Last heard from in Dundas—went from there to Hamilton, and now supposed to be in Toronto. How a son with her—Desired. A dear friend wishes to hear. 14753

**BELL, William, Tom and Samuel**—William is 24 years of age, born in Belfast, height about 5 ft. 5 in., fair complexion, Protestant. Left England about 11 years ago. Last heard from five years ago in Toronto. Brother in Belfast anxious to locate. 14763

**SANDERSON, Andrew**—Age 32, height 5 ft. 5 in., fair, brown eyes, yellow complexion. Hotel waiter by occupation. Came to Canada from England in 1915. Whereabouts desired. 14775

**HURON, Mrs. Rosa (nee Herr)**—Age about 40, height about 5 ft. 2 in., dark brown hair. Husband—John Herr. Last heard from in February, 1923, in Toronto. Friends in Cochrane anxious to locate. 14788

**BRAMBLE, John R.**—Blue eyes, brown hair, strapped wound in upper lip, Moustache (lighter than hair). Walls with slight stoop, yellow complexion. Missing since July, 1923. News will be gratefully received. 14804

**ACHA, Mrs. Annie (nee Boyce)**—Last two little girls, came to Canada in 1912, and lives in Ontario. Nice anxious enquiries. 14808

**RATTRAY, Robertson**—Age 70, native of Edinburgh, which he left in 1891 and supposed to have been in Canada Jeweller. Should this meet the eye of those, or any relative, please communicate. 14815

# OCEAN TRAVEL

Officers, Soldiers, and friends of The Salvation Army intending to go to Europe, will find it directly to their advantage to book passage with The Salvation Army Immigration Department.

Bookings from the British Isles can also be arranged.

Address your communication to:—**The Resident Secretary,** 211 University Street, BRIGADIER J. F. SOUTHAIR, 26 Albert St., Toronto ADJUTANT L. L. TORRENT, 265 Ontario St., London ADJUTANT A. C. LAURIE, 163 Barrington St., Halifax, N.S.

**PLEASE HELP**  
To FEED THE HUNGRY, RESCUE THE FALLEN  
— SPREAD SALVATION —

**The WAR CRY**  
OFFICIAL ORGAN  
**The Salvation Army**  
IN CANADA EAST  
NEWFOUNDLAND  
AND BERMLUDA  
General-  
BRAMWELL  
BOOTH  
INTERNATIONAL HEADQUARTERS  
LONDON, ENGLAND

Territorial Commander-  
Commissioner CHARLES SOWTON  
James and Albert St., Toronto

All Editorial Communications  
should be addressed to the  
Editor.

SUBSCRIPTION RATES: A  
copy of The War Cry (Includ-  
ing the Special Easter and  
Christmas issues) will be mailed  
to any address in Canada  
for twelve months for the sum  
of \$2.50, prepaid.

Printed for The Salvation Army in  
Canada East, Newfoundland and Bermluda,  
by The Salvation Army Printing  
House, 18 Albert St., Toronto, Canada.

## SELF-DENIAL EFFORT

Let us Take Full Advantage  
of This Opportunity to Pro-  
mote the Spread of the  
Cross

WE are all thinking just now  
of the approaching Self-  
Denial Effort, an event with  
which many of the hallowed things  
in Salvation Army History are  
connected as cause and effect. The vast  
fabric of The Salvation Army, with  
all the tremendously significant his-  
tory which the Organization has  
made, has developed directly out of  
the spirit which lies back of this ef-  
fort—the spirit of Self-Denial.

To-day subtle temptations, far more  
serious and insidious, probably, than  
we have ever before been called upon  
to face, are thrusting themselves  
upon us. The enticement to a form of  
life less trying to the natural man  
will be strong upon some. We do not  
suggest that there will be a declina-  
tion in this respect; we have full and  
strong confidence that we will suc-  
cessfully resist. But we must urge  
upon each one to take the fullest ad-  
vantage of every occasion to promote  
the true spirit of the Cross among us.

The Self-Denial Week is one of the  
standards—one of the normal water-  
marks—by which the people who  
think on these things will judge us  
and will be justified in judging us.  
We have set this standard for our-  
selves—no one has forced it upon us.  
Then, too, we have made it known  
broadcast that this is one of the  
primary events of The Salvation  
Army year. Now, any reaction from  
this, any falling away from the ef-  
fort, even any declination from the  
spirit of it, will mark a step down-  
ward among us, and surely it is not  
necessary for us to adjure you to  
hold to the letter and the spirit of it  
as to one of the things that are  
necessary to our life.

One of the results of this Effort is  
a fund, a large proportion of which  
is devoted to Salvation Army mis-  
sionary work in foreign fields, which are  
not self-sustaining. Everywhere hands  
are reaching out to us and faces  
with tears upon them are turned to-  
ward us in appeal for the kind of  
help which it is within the power of  
The Salvation Army to bring. And  
it is in these lands that the dollars  
which you give, will be transmuted  
into life and light and Salvation.

## OUR TERRITORIAL LEADERS CAMPAIGN AT ST. THOMAS, HAMILTON V. AND L. MOUNT FOREST, AND PALMERSTON

### Seasons of Profit and Victory

APRIL'S capricious behavior caused  
a little alarm as to the suc-  
cessful outcome of the Commis-  
sioner's week-end Meetings at St.  
Thomas. Her uncertain moods had  
already been observed during the pre-  
ceding week, when gentle summer  
zephyrs had swiftly given way to cool  
wintry blasts and then had sud-  
denly changed to spring showers.  
April smiled, however, on Sunday  
morning and although admittedly, it was  
a watery smile, yet it smiled and glad-  
ened our hearts.

The Commissioner was astir early  
and heartened us with his presence  
in the Open-air. It was quite evident  
that St. Thomas citizens were ar-  
rested. Something was doing at The  
Army and curious groups, who stood  
on verandah and step, eyed us as we  
marched past singing familiar battle  
songs.

Known as the Railway City, into  
which five different railroads enter,  
these old streets witnessed four  
decades of Salvation warfare.

Following prayer and an uplifting  
song, the Commissioner was intro-  
duced by Brigadier MacAmmond; but  
he scarcely needed introducing, it be-  
ing his third visit to St. Thomas. The  
warmth of the welcome given attested  
the Commander's delight at again being  
honored with a visit from their  
leader.

The presentation of ourselves as  
living sacrifices was urged by the  
Commissioner in his Holiness appeal.  
God's gift to us calls for the entire  
redemption. Those who have been ar-  
rested, he pointed out. As various blessings  
were marshalled forth, one could not  
help but desire to live in harmony  
with His will.

The Commissioner, with Lieut-  
Colonel Adby, visited the Company  
Meeting in the afternoon. The chil-  
dren were agog with excitement at  
this treat and the way they sang  
would almost put nightingales to  
shame. With wondering eyes, yet  
withal understanding minds, they lis-  
tened to their Territorial Leader, who  
spoke as a father concerning those  
things that were nearest his heart.

Brigadier MacAmmond conducted the  
Corps Open-air, assisted by the Band  
and Soldiers. The County Jail was  
visited by Captain Wood, who assisted  
Brother Catchpole and his colleagues  
in a bright little service behind prison  
bars. The Jail Governor, Mr. Luton,  
is very partial to The Army and heart-  
ily encourages the Soldiers who en-  
davour to interest and produce nobler  
desires within the hearts of the un-  
happy law-breakers.

Interest increased as the day ad-  
vanced, and culminated in a full hall  
for the afternoon Meeting. Joyful Praise  
was the dominant chord. A brassy  
Testimony Meeting elicited some  
striking impressions. One dear old  
white-haired brother, with tottering  
form and quivering voice, declared  
that "I have got to get longer here,  
but it's better on Bono, told his de-  
liverance from drink. A quaint  
song very expressively "Calvary."  
Dash was added to the Meeting by  
the Band's contribution of a stirring  
march. We were encouraged by the  
"Soldiers" a song, "Don't stay in  
the valley." They are a fine combi-  
nation, consisting of about thirty vocal-  
ists and conducted by a young lady  
leader, Sister Mrs. Medlyn.

The silent part of the afternoon  
was the Commissioner's lecture on  
"Calvary." The subject, which so lit-  
tle is known and heard, was brought  
realistically close.

The climax of this "Day of Salva-  
tion," for such it was, fully rose to  
all expectations. The Hall was filled

to overflowing; the adjoining room at  
the rear of the Citadel being requisit-  
ioned and filled. Many strangers and  
well-wishers of The Army were pre-  
sent to hear our Leader, and it was  
very evident that he was anxious that  
the Meeting should be productive of  
spiritual enlightenment. His remarks  
were of a retrospective nature. A  
glance backward was taken and re-  
membrance of sins, sorrows and  
infirmities were recalled, examined  
and exposed. There were nine seekers.

On Monday the Commissioner ad-  
dressed sixty-five members of the  
Kiwania Club.

### HAMILTON V.

MYRIADS of twinkling lights  
were left below as Commis-  
sioner and Mrs. Sowton and  
party ascended on the Incline Rail-  
way to the Mountain Corps. Hamil-  
ton, on Saturday, April 12th. A nar-  
row stairway led the party into a  
fair-sized Hall where a warm-hearted,  
eager throng awaited their Leaders.  
After being introduced by Lieut-  
Colonel Hargrave and heartily wel-  
comed, the Commissioner remarked  
that they should be a happy and in-  
spiring crowd at No. V, considering  
their elevated position. It was a  
"warm" Meeting throughout. The Com-  
missioner did not spare himself in  
his earnest exhortations, and seven  
volunteers readily stepped over the  
line. Of this number, a young  
man, returned home and triumphantly  
told his father—an invalid war  
veteran — of his conversion. So  
pleased was the father that a cornet  
has been promised the 'lad.

### HAMILTON I.

BLUE sky and sunshine provided  
an ideal opportunity for Open-air  
fighting on Sunday with Hamil-  
ton I. Commanders, although showers  
fell ere the day finished. Soldiers and  
friends alike listened attentively to  
the messages of love and life.

A tinge of sadness overhung the  
morning Service when the Commis-  
sioner acquainted those gathered  
with the news of Lieut.-Colonel  
Morris' sudden passing. Each of  
our Leaders, in their talks, were em-  
phatic in declaring that the best we  
could give was none too good for God,  
and only the putting away of all  
idols and entire cleansing would  
effect any radical change in the  
heart.

A variety of items were crowded  
into the afternoon Meeting. The  
Songsters gave an excellent rendition  
of "Cry out and shout" and likewise  
the Band showed remarkably good  
form.

Especially interesting were the  
testimonies led by Lieut.-Colonel  
Adby. A saved and sanctified dope-  
fiend arose first. His insatiable  
craving for this hellish poison had  
cost him thousands of dollars, and  
now for twenty-three months he tri-  
umphed over all besetments. Sister  
Mrs. Richards—a converted opera  
singer—and recently arrived from  
Wales, worthily upheld the traditions  
of that noted country by her soulful  
singing. The Commissioner's lecture,  
which was spicily interspersed with  
interesting incidents, terminated a  
delightful afternoon.

At the commencement of the night  
Meeting, Mrs. Adby prayed passion-  
ately, and Mrs. Sowton drew many  
convincing word-pictures in a short  
talk, and assured those present that  
the Light of Christ which illuminated  
the world would never be dimmed.

(Continued on page 13)

## TERRITORIAL Tersities

THE GENERAL has decided that in  
future, July 6th of each year, shall  
be observed as Founder's Day  
throughout The Salvation Army world.  
This "war" date falls on a Saturday,  
and it is suggested that Officers should  
let their thinking machines busy.  
LET'S MAKE THE DAY WORK!

The Commissioner has decided that  
Chester Corps will be known in the  
future as "Danforth" Corps.

Commissioner Sowton, accompanied by  
Lieut.-Colonel Adby, at the invitation of  
the United Churches of Uxbridge, con-

### PROMOTED

We regret to announce the  
death of Adjutant Margaret  
Ducker, particulars of whose  
passing and funeral will be  
published in a subsequent  
issue. After spending some  
years in the British Field,  
she came to Canada and ren-  
dered excellent service in a  
number of Army Hospitals. In  
1916 the Adjutant retired from  
active service, and up to the  
time of her death lived with  
Ensign and Mrs. Lloyd in the  
Western States.

ducted a service in the Presbyterian  
Church of that town. Ministers of all  
the churches were present, and the Rev.  
Bennie introduced the Commissioner.

On Thursday evening, April 10th, the  
Chief Secretary presided over a Musical  
Festival at Dovercourt. The program  
was entirely sustained by the Bandmen  
and Songsters, and was finely rendered.  
The Band was heard to advantage in  
such numbers as "Pilgrimage," and  
"Gems" from Haydn's "Creation," and  
the Songsters in items as varied as "The  
Songsters in the Camp," and "Echos from Calvary."  
The chairman's warm eulogy was de-  
served.

The Chief Secretary and Mrs. Powley  
recently conducted a spiritual day  
with the Cadets. The sessions throughout  
were times of helpful instruction.  
The Chief Secretary and the Chief  
heart-warming. The theme of the  
matters so vitally affecting students in  
the "School of the Prophets."

Brigadier Crichton, Hamilton Men's  
Social, although still making improve-  
ment, has, on medical advice, re-  
linquished his duties. Commandant Mc-  
Rae is in charge, pro tem, while Com-  
mandant Burry, in addition to his duties  
mandant Burry, in addition to his duties  
at the Hostel, is taking the oversight of  
the Police Court Work.

Ensign and Mrs. Godder have been  
appointed to Yorkville, while Captain  
Gage and Lieutenant Wright are taking  
command of Lindsay, being succeeded  
at Tadmorden by Captain Ernest Pow-  
ell, who has farewell from the Temple.

Adjutant and Mrs. Little, originally  
from Canada East, but more recently of  
Secretary America, have arrived at King-  
ston, Jamaica, the Adjutant having been  
appointed Accountant to the West In-  
dies Territory.

### WORK

Situations can be found for a  
first-class cabinet maker and a  
first-class bench hand, at Mon-  
ton, N.B. Must be Salvationists  
and Bandmen preferred.

Write or write Commandant  
Hargrove, Salvation Army,  
Moncton, N.B.



# OUR TERRITORIAL LEADERS

(Continued from Page 12)

The Commissioner's final appeal was a powerful one and dealt severely with modern sins for which the only remedy, as he pointed out, was the Blood of Christ. The Prayer Meeting proved to be no easy task. Twice the Doxology was sung, but faith was rewarded and FOUR penitents knelt at the Altar, totalling TWELVE for the week-end.

## MOUNT FOREST

ON Tuesday, April 8th, Commissioner Sowton, accompanied by Lieut-Colonel Adby, Major Byers and Adjutant Wright, paid a visit to Mount Forest. The Commissioner gave the Soldiers a very instructive talk on the fundamentals of The Salvation Army, which was greatly appreciated.

At eight o'clock he was the chief speaker at a Meeting in the Baptist Church. His worship, Mayor Allen, was present and extended a civic welcome to our Leaders, eulogizing the work of The Salvation Army. In a very unique and humorous way he presented the Commissioner for the first time to the people of Mount Forest. The Commissioner gave a lecture on "Glimpses of The Salvation Army in many lands." Lieut-Colonel Adby soloed and Adjutant Wright thanked the people for their splendid co-operation in the Self-Denial Effort in the past, making a fitting appeal for a continuance of their generosity.

## PALMERSTON

ON Wednesday, April 9th, the Commissioner and party proceeded to Palmerston. The Methodist Church our Leader received a very hearty welcome from the Pastor of the Church, Rev. Mr. Semple. The Commissioner's lecture was listened to with rapt attention.

Captain Thorne and Lieutenant Coley have been fighting against heavy odds owing to a scarlet fever epidemic; a quarantine order preventing them from holding any indoor Meetings, but they have done well and kept the Open-air work to the front.

The enthusiasm shown at the Commissioner's Meeting speaks well for The Army's influence in this town of a thousand battles.

W. Byers, Major.

## AT GATHERING OF POLICE FORCE

MISS Annie Woods, sister of Sir James Woods, for many years has taken a keen interest in the spiritual welfare of the City Police Force, and has held weekly meetings for them during the winter months.

An invitation was extended to the Commissioner to attend and address the police and their wives at one of these gatherings. Accordingly, the Commissioner, accompanied by Mrs. Sowton and Lieut-Colonel Adby, repaired to the Young Men's Christian Association on College Street, and spent a pleasurable time with the stalwart guardians of our City.

In commencing the service, Mrs. Sowton prayed, and prior to the address of the Commissioner, Chief Dickson commended Miss Woods for her splendid work, and then in a glowing eulogy gave expression to his admiration for our Organization. Rapt attention was accorded the simple Gospel message, and responded to his hearers that an intimate experimental knowledge of God was vital.

# PROMOTED

LIEUT.-COLONEL MORRIS ANSWERS THE ROLL CALL

THE sudden passing of Lieut.-Colonel Frank Morris, Chief Secretary for the Canada West Territory, has come as a shock of considerable severity to Salvationists throughout the Dominion, and even farther afield.

From the meagre details thus far to hand, it would appear that Colonel and Mrs. Morris were engaged on their farewell tour, and were travelling eastward from Calgary when the Colonel collapsed. Arriving at Regina, he was hurried to the home of Major and Mrs. Larson, Divisional Commander for Southern Saskatchewan. This happened on Wednesday, April 9th, and despite the best attention procurable, the Colonel sank rapidly and passed away at 3.30 on Saturday afternoon.

While it was known to a few that the promoted warrior suffered somewhat from high blood pressure, it was not thought that his life was in any sense menaced. He looked and felt well and right up to the time of the seizure maintained that quality of optimistic and robust Salvationism so often remarked by his fellows.

As we close for press the Colonel's body is being conveyed from Winnipeg to Toronto, and it is announced that a funeral service will be held in the Toronto Temple on Thursday afternoon at 2.00, prior to subsequent interment in Mount Pleasant Cemetery.

We bespeak for Mrs. Colonel Morris and her two children, Grace and Kris, the tenderest sympathy and prayers of Comrades and friends, and the sustaining Grace of the Comforter.

Commissioner and Mrs. Hodder are accompanying the bereaved ones to Toronto, and will share with our Commissioner and Mrs. Sowton in the direction of the funeral and memorial services.

Our next issue will contain photographs of the late Colonel and funeral views, in addition to a life sketch and full report of the services in Toronto.

## Winnipeg's Tribute to Memory of Well-Known Canadian Warrior

Winnipeg, Man., April 14th.

[By Wire]

WITH dramatic suddenness the Call to Higher Service came to Lieut.-Colonel Morris. In the midst of his farewell tour he was stricken with cerebral hemorrhage at Regina and passed away on Saturday, April 12th. Commissioner Hodder, Mrs. Morris and the children were with him when the end came.

Truly he fell like a warrior. He died at his post and in the thick of the fight he loved so well, and carried on so devotedly throughout his whole lifetime. Thirty-three years of service had he given to God and The Army as a Salvation Army Officer. Now he has laid down the sword and gone to receive the crown.

An impressive parade along Winnipeg's main street took place early on Monday morning when the body of the Colonel was taken from the station to the Citadel. Hundreds of Officers and Soldiers marched in the procession.

The Funeral Service was conducted by Commissioner Hodder in the afternoon. The Citadel

was crowded with Salvationists and friends eager to honor the memory of a well-loved Officer.

Prominent among those present were: Sir James Aikins, also Cabinet Ministers and leading business men. This was an indication of the esteem in which the Colonel was held by all classes of the community.

Impressive and touching references to the work and character of the Colonel were given by the Commissioner, Lieut.-Colonel Taylor, Lieut.-Colonel Phillips, and Brigadier Payne.

Mrs. Morris, speaking through tears, made a brave effort to pay a fond and loving tribute to her promoted husband. Messages of sympathy were read from Mrs. Booth, the Chief of the Staff, Commander Eva Booth, and many others.

The Colonel's memory will be ever green in the hearts of thousands whom he has helped to a better life and inspired to noble self-denying service on behalf of others.

SIDNEY CHURCH,  
Staff-Captain

## Coming Events

### COMMISSIONER AND MRS. SOWTON

Kingston—Sat.-Sun., April 26-27th.  
Renfrew—Mon., April 28th.  
Amherst—Thurs., April 29th.  
Parliament Street—Sun., May 4th.  
Training Garrison—Thurs., May 8th (Spiritual Day).  
Oshawa—Sun., May 11th.  
Walkerville—Wed., May 14th.  
Windsor—Thurs., May 15th (Graduation of Nurses).  
Earlsburg—Sun., May 18th.  
Gravenhurst—Tues., May 20th.  
Bracebridge—Wed., May 21st.  
Huntsville—Thurs., May 22nd.  
North Bay—Fri., May 23rd.  
Timmins—Sun., May 25th.  
New Liskeard—Mon., May 26th.  
Haliburton—Tues., May 27th.  
Cobalt—Wed., May 28th.  
Dorchester—Thurs., May 29th.  
North Bay—Thurs., May 29th.  
Sudbury—Fri., May 30th.  
Sault Ste. Marie—Sat., May 31st.  
Lieut.-Colonel Adby will accompany.

**THE CHIEF SECRETARY**  
Peterboro—Sat.-Sun., April 27-28th.  
**COLONEL AND MRS. MARTIN:**  
Kingston—Sat.-Sun., April 26-27th.  
**COLONEL OTWAY:** St. John I., Wed., April 23rd; St. John III., Thurs., April 24th; Moncton, Fri., April 25th; Amherst, Sat.-Sun., April 26-27th; Dorchester, Sun., afternoon, April 27th; Halifax Industrial, Tues., April 29th.  
**LIEUT.-COLONEL MILLER:** Forest, Sat.-Sun., April 26-27th; Parry Sound, Sun., May 4th; Montreal I., Sat.-Sun., May 17-18th.

**BRIGADIER AND MRS. McAMMOND:** Forest, Sat.-Sun., April 26-27th; Petrolia, Mon., April 28th; Essex, Sat.-Sun., May 3-4th.  
**BRIGADIER MOORE:** Peterboro, Sat.-Sun., April 26-27th.  
**MRS. LIEUT.-COLONEL ADBY AND MRS. BRIGADIER GREEN:** Ottawa I., Sat.-Sun., Mon., April 26-27-28th; Carleton Place, Tues., April 29th; Montreal II., Wed., April 30th; Verdun, Thurs., May 1st; Montreal I., Fri., May 2nd; Montreal VII., Sat.-Sun., May 3-4th.

**MAJOR BURROWS:** Amherst, Sat.-Sun., April 26-27th; Dorchester, Sun., April 27th; Amherst, Sun., April 27th.  
**MAJOR BURTON:** Yarmouth, Sat.-Sun., April 26-27th; Shelburne, Mon., April 28th; Liverpool, Tues., April 29th; Bridgewater, Wed., April 30th.

**MAJOR BYERS:** St. Mary's, Thurs., May 1st; Hanover, Sat.-Sun., May 3-4th; Stratford, Fri., May 9th; Listowel, Sat.-Sun., May 10-11th.

**MAJOR KNIGHT:** Bracebridge, Sat.-Sun., April 26-27th; Huntsville, Mon., April 28th.

**MAJOR LAYMAN:** Perth, Sat.-Sun., April 26-27th; Renfrew, Mon., April 28th; Arnprior, Tues., April 29th.

**MAJOR TAYLOR:** London I., Fri., April 25th; Chatham, Sat.-Sun., April 26-27th; Hamilton I., Wed., April 30th; North Bay, Sat.-Sun., May 3-4th; Windsor I., Sat.-Sun., May 17-18th.

**STAFF-CAPTAIN CAMERON:** Birchcliff, Sun., April 27th.

**STAFF-CAPTAIN AND MRS. KENDALL:** Huntsville, April 25th to 29th.

**STAFF-CAPTAIN OWEN:** Cornwall, Sat.-Sun., April 26-27th.

**STAFF-CAPTAIN RICHARDS:** Truro, Sat.-Sun., April 26-27th.

**STAFF-CAPTAIN RITCHIE:** Amherst, Sat., April 26th; Dorchester, Sun., April 27th; Amherst, Sun., April 27th.



# The Sign of Surrender

"If any man will come after Me, let him deny himself." These were the terms of Christ's call. Those who desired to follow Him were to understand the denials and discipline which they must needs undergo. Well did He know that His program would be sufficiently attractive to the right sort of men and women. They would glory in sharing His cross.

Jesus Himself set His disciples the supreme example of self-denial and self-sacrifice. Every step of His life was marked by the surrender of Himself for the good of others. As He healed the sick "virtue went out of Him"—He was giving Himself away. And then, on Calvary, amid the horrors of a shameful death, He gave His life for the sins of the world.

How can those who never tread in His steps of self-denial or sacrifice be said to follow Him? The best disciple on earth can never match the Lord's "unspeakable gift," but the poorest disciple must have something of the spirit of self-sacrifice, or he is not a Christ-follower.

Imagine, if you can, a follower of Jesus clothed in purple and fine linen and faring sumptuously every day, leaving the beggar at his gate to starve. Imagine a professed servant of Christ, so self-contained as to refuse to deny himself luxuries, or even the necessities of life, for the Salvation of his fellows!

Men of the world do not shrink at self-sacrifice when there is a call for it. May we not say it is a law laid down in the nature of things that the good of one is only purchased by the self-denial of another?

The history of the human race is illumined with noble instances of this character. Think of the self-denials to which the fathers and mothers cheerfully submit for the advantage of their children. Social life demands self-denial of all. The realm of discovery calls for it, as Scott and Shackleton and others proved by the willing sacrifice of their lives. The growing good of the world

is largely due to the heroic self-denial of devoted men and women. But self-denial is the commonplace of our spiritual duty. They who "glory in the Cross" as their hope of Salvation must needs exhibit it in their daily lives.

To render the message of Salvation effective, the Lord makes these demands of His followers. The spread of Salvation and the bringing of the world to Christ's Cross, can only be purchased at the cost of the self-denial of God's people. The old Mosaic Tabernacle was built by means of the offerings of the people; the Kingdom of God will only come by means of new gifts and sacrifices of love. More than a hundred years ago self-centred religionists used to complain that the furtherance of Salvation caused "a dreadful pillage of the poor," but it was the spirit of sacrifice which sanctified their gifts, and made them so instrumental of good. That gold and silver goes farthest which is stained by the blood of

those who gave. Like answers to like, when gifts of self-denial are given for the preaching of the Cross.

There are not many things that can be bought with money. "He that loveth silver, shall not be satisfied with silver, nor he that loveth abundance with increase." But the joy of doing good can be so purchased. Did ever any man make a better use of his gold and silver than the man who gives it to the Lord for the service of mankind? Oh! the delight of drying the tears of a little hungry slum child! Oh! the thrill of pleasure which comes when we have eased the pains of a sufferer!

What if, through some gift of ours, a sinner is turned from the error of his ways and a soul saved from death? Does any shop in the market-place offer better value for money? Does any exchange in the world offer better returns for investments. What is it worth to be able to co-operate with God in the betterment and Salvation of the world? The privilege and the promise of such a blessed business are surely so great as to lead a man to give to God all he has!

Is God unmindful of the costs and sacrifices which are thus suffered for the doing of His work? He who once sat hard by the Temple treasury, and, seeing the poor widow "cast in her two mites," said she had given more than all the rich, because she had cast in all she had, will not be likely to despise the self-denials of the poor. And, on the other hand, when any give of their costly possessions, and break, as it were, their alabaster boxes of perfume at His feet, He is equally appreciative. He who spilt His own blood, and broke His own heart for the world's Salvation, knows how to value a generous deed. The world may not know anything about it, and if it did might scorn the deed. But such glorious extravagances will come to light some day, when the records are read in the Lamb's Book of Life.

But the outward gift, to be acceptable, must be the sign of the surrender of the spirit to God. What is charity without love? What are gifts of money without love to God or man? We are thankful for material gifts which can be dedicated to the work of God, but we are not quite satisfied with a man who gives a half dollar in silver, when he should surrender himself to the Lord. In Christ's name we ask not only for all you have, but for yourself. What other gift is likely to satisfy the heart of Jesus?

Beware of the peril of thinking you have done your full duty to God when you have handed to some Salvationist your Self-Denial donation. "The gift of God cannot be purchased with money." Eternal life can only come by the donation of yourself to the Saviour. Is not He "Who loved you and gave Himself for you" worthy of this utmost consecration? This is what God chiefly cares for.

## The Subtlety of Stinginess

### A Pointed Article on the Wisdom of Tithing

"Thou shalt remember the Lord thy God, for it is He that giveth thee power to get wealth." (Deut. 8: 18-19.)

ONE of the most subtle and universal sins of the human family is covetousness and a failure to recognize God's ownership. It is one of the ten great root sins dealt with in the Decalogue. It is classed with stealing, adultery and drunkenness in its power to alienate a man from God (1 Cor. 6: 9-10; 1 Tim. 6: 9-10; Eph. 5: 5). Fundamentally, it is a question of whether the love of money or the love of God shall be the master passion of life.

The Old Testament rule for overcoming covetousness was to give back to God the first tenth of all the blessings He bestowed upon them. The New Testament sets up an even higher standard of liberality. The practical recognition of God's ownership and man's stewardship had a striking exhibition when the Holy Spirit was poured out, and "not one of them said that any of the things which he possessed was his own; but they had all things in common."

God did not, in olden times, lay down the law of the tithe because He needed money, but because His people needed to give it. The make up of human nature makes it absolutely necessary that a law should be given requiring systematic recognition of God's ownership of all wealth.

We see the infinite wisdom of God in placing certain small reservations on man's time and money. We should never have had the Sabbath had the proportion of time to be set apart for sacred purposes been left to man's judgment. The best of men would have said one day out of seven is too much of our time for rest and devotion. In like manner a tenth of our income would have been regarded an oppressive percentage. However, experience has demonstrated that in all times, the observance of these proportions has brought wonderful spiritual and financial blessings to the obedient, proving the laws of God beneficial in the highest sense. Failure to recognize these laws has meant spiritual barrenness to thousands and financial losses indescribable.

**WRECKAGE**

Cast out by Society

**THE****SALVAGE**

Saved by the Gospel

**SALVATION ARMY**

Salves the Wreckage of the Community by the Power of  
the Living Gospel of Christ, Ministering to

**BODY, SOUL and SPIRIT**

The Salvation Army works throughout the World. Here are  
Some **FACTS** and **FIGURES** for Canada East Territory

Corps and Outposts .....	427	<b>1923</b>	Men's Metropolises .....	7
Indoor Meetings .....	62,285		Men's Shelters .....	3
Open-Air Meetings .....	42,828		Men's Industrial Homes ..	2
Rescue Homes .....	6		Men's Industrial Branches	17
Children's Homes .....	3		Working Men's Hotels .....	3
Persons professed conversion .....	11,746		Meals supplied to men .....	59,244
Hospital—General .....	1		Beds supplied to men .....	212,480
Hospitals—Maternity .....	6		Young Women's Industrial Homes	2
Young Women's Boarding Homes....	2		Police Court cases received .....	815
Young Women's Metropole .....	1		Prisoners met on discharge .....	1,234
Young Women's Receiving Homes ..	2		Paroled prisoners handled .....	762

**FIGURES ARE BARE BONES**

They show, to some extent, the scale of working; they cannot show the essentials:

**FAITH**

in the Power of God to  
save to the uttermost

**HOPE**

even for the most hopeless  
refusing to be discouraged

**LOVE**

which seeks out Good even  
in the vilest

**The Salvation Army**

Claims that its work is **FOUNDED** on sure and true **FOUNDATIONS**, **JUSTIFIED** by  
**RESULTS** and it asks your co-operation by Prayer and Gifts

All particulars gladly furnished on application to Commissioner Charles Sowton, Salvation Army Territorial Headquarters, 20 Albert Street, Toronto, Ontario, by whom gifts towards maintenance and extension of the work will be gratefully acknowledged.

# The WORLD and SELF-DENIAL



Service is found in its tenderest form when we walk with the crowd in the road. Souls, not Dollars are imperishable